THE Strong Man Armed CAST OUT, And his GOODS SPOILED:

Or, the Poor Man ſitting at Jeſus's Feet cloathed, and in his Right Mind.

Being a True Convert's Teſtimony of the Power of the Lord, in turning the Soul from Darkneſs to Light, and from the Power of Satan unto God.

Wherein is clearly manifeſted, that there is Light in every Man and Woman, which diſcovers their Conditions, bears a faithful Teſtimony againſt Sin, is the Reprover of all Unbelief and Unrighteouſneſs both in Heart and Life, and is the Mighty Power of God for Salvation to all that believe in it, and obey it.

And herein it is evidently proved, That they are none of the Miniſters of Chriſt that Oppoſe this Doctrine; With one Infallible Character of the Real Goſpel-Miniſters; and moſt of the Weighty Objections anſwered.

Formerly given forth in Writing unto my Relations and Acquaintance, the Profeſſors, call'd *Independents*, in *Nottingham-ſhire*; declaring the juſt Cauſe of my leaving their Aſſemblies. Together with a Tender Invitation to all the Honeſt-hearted, to come out of the *dead Forms*, and walk in the *Light of the Lord*.

By James Jackſon, *formerly a Pariſh Prieſt, and a Teacher among the* Independents; *and now through the exceeding Riches of God's Love, am made willing to take up the Daily Croſs, and walk with the deſpiſed Followers of the Lamb, in Scorn called* Quakers.

This is a Marvelous Thing, O ye Prieſts and Profeſſors, that ye know not whence he is, and yet he hath opened mine Eyes; Was it ever known, that ever any man opened the Eyes of one that was born blind?

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May 2, 1935

By James Jackson, of London

TO
My Loving Friends, Kindred, AND ACQUAINTANCE;

The *Tender*, *Sober* and *Conſcientious* *Profeſſors* amongſt the People call'd *Independents*, in the County of

NOTTINGHAM.

THE Scriptures declare of a Man which had an Unclean Spirit, who had his Dwelling among the Tombs, and no Man could bind him, no not with Chains; becauſe he had been often bound with Chains and Fetters, and the Chains had been plucked aſunder by him, and the Fetters broken in Pieces; And being driven of the Divel into the Wilderneſs, he was ſo unruly and fierce, tearing his Cloaths, and cutting his Fleſh, that no Man could tame him: But after the Lord Jeſus had healed this poor Creature, & effected ſuch an extraordinary Change, as cauſed Aſtoniſhment and Admiration in the Beholders; for it is ſaid, that when they who had known him before, now ſaw ſuch a palpable Alteration, he that was called Legion, *Sitting, and Cloathed, and in his Right Mind, they were afraid: and Jeſus ſaid unto him,* Go home to thy Friends, and tell

them, how Great Things the Lord hath done for thee, and hath had Compaſſion on thee.

And truly Friends, this Day in my Particular is this Scripture fulfilled in your Eyes; my Ungodly, Diſſolute, Debauched and Extravagant Courſe of Life hath been known to moſt of you, when I ſinned after ſtrong Convictions, ſerious Admonitions and Reproofs, Vows, Promiſes and Reſolutions, againſt known Scripture-Rules, Inward Light and Religious Education, breaking and violating all theſe Bonds and Obligations (which as ſo many Chains and Fetters, one would think might be ſufficient to tame & reſtrain the unruly Luſts of Youth) whereby the Souls of ſome of the tendereſt and chiefeſt of you have been grieved exceedingly wounded and exerciſed, endeavouring and earneſtly travailing with Prayers and Tears for my Recovery: Wherefore ſeeing the Lord hath paſſed by me when I was in my Blood, and pittyed me, and ſaid unto me, Live; *For it was the Lord only who ſaw my Way, and healed me, and reſtored Comforts to me and my Mourners by the effectual Calling of his Grace,* REVEALING HIS SON IN ME, *and hath ſpared me as a Living Monument of his Patience, Endleſs Mercy and Compaſſion: I therefore in the Powerful Conſtrainings of this Love, am unwilling to eat my Morſel alone, or to hide my Talent in the Earth; but with* Sampſon, *having taſted ſome Sweetneſs and Strength from the Lord, do commend my Experiences unto you my Friends and Relations, declaring unto you how great Things the Lord hath done for me, and had Compaſſion on me, in turning me from Darkneſs into his Marvelous Light, and from the Power of Satan into the Kingdom of his dear Son; to whom be Glory, Praiſe and Obedience for evermore.*

James Jackſon.

THE

THE Strong Man Armed CAST OUT AND HIS Goods ſpoiled, &c.

IN the time of my greateſt Pollution and Iniquity, while I fulfilled the Luſts of the Fleſh with Greedineſs, for many Years before that Change and Reformation was diſcerned in me, at which ye rejoyced, even in the worſt of my time; I teſtifie in the Preſence of the Lord, that then I met with real and immediate Reproofs, Rebukes and Convictions from ſomething that did often Awaken, Judge and Condemn me in mine own Conſcience, but knew not what it was, nor whence it came; and becauſe Iniquity was riſen in me to an exceeding maſterleſs Height, theſe Rebukes, which I know were from a contrary Principle to Sin, prevailed not, although at ſome times they were as Powerful and Terrible as the Hand-Writing upon the Wall before *Belſhazzar*; whereby my Countenance hath been changed, my Thoughts troubled, ſo that the Joynts of my Loins were loſed, and my Knees ſmote one againſt another; then thought I to redreſs this Sorrow by going into Merry and Pleaſant Company, eſſaying to divert that inward Perplexity by outward Jollatry, as Drinking, Gameing, Muſick, &c. but thoſe Diverſions were unable to ſtill and quiet theſe Tempeſtuous Surging Waves, and were no more effectual to heal the Wound of my Sin ſmitten Conſcience, then if a man ſhould endeavour to quench Fire by pouring Oyl thereon; for I found by woful Experience, that theſe unwarrantable Courſes

encreaſed the Flame, and added yet more Weight to the firſt Burden: Then have I many times ſolemnly vowed, promiſed and reſolved, To break off and ceaſe from all Ungodly Practices; and in keeping and obſerving theſe Covenants, I have found ſome Eaſe and Quietneſs for a Time; but as ſoon as new Sins were committed, then aroſe freſh Occaſions of Sorrow, Trouble and Terror; and after this Manner I continued many Years, untill the Lord was pleaſed of his Infinite Wiſdom and Faithfulneſs to hedge up my Way with Remarkable and extraordinary Providences, blaſting all Purpoſes and Deſigns, and cauſed Afflictions, Loſſes and Diſappointments to come upon my outward Eſtate, Horror and Perplexity upon my Soul, a moſt Violent and Raging Feaver upon my Body, and at the ſame time above an Hundred Miles from all Relations, Friends and Kindred; at which time, being in a moſt Wretched, Deplorable and Succourleſs Condition, ſinn'd my ſelf almoſt out of all the Comforts of this Life, and any Hope of Intereſt in a better; being under this great Diſtreſs, and caſt out to the loathing of my own Perſon, and had all my Sins ſet in Order before me, whereupon I was forced ſeriouſly to conſider my Wayes, and found no place to eſcape the Wrath of the Highly-provoaked God; at which Time I had no Benefit of any Outward Help, Teaching or Counſel; but he, who before had been my Reprover, was then my only Teacher, who ſealed Inſtruction upon my Soul, whoſe Voice I heard, which did ſhake and ſhake the Heavens, and the Earth alſo; and cauſed me to cry out, *Lord, what wouldſt thou have me to do?* And being brought to the Foot of God, could truly ſay, *Speak now Lord, for thy Servant heareth:* And abiding in this broken and ſhattered State, I clearly felt the Judgment of the Lord powerfully at work in my Soul, as an Ax at the Root of the Tree, and as a Refiners Fire, till the Life and Power of Sin was ſlain, ſubdued and mortified perfectly in my Will and Affections; then was the Lord Jeſus reveal'd in me, whom I had pierced; the New Birth diſcerned, which is created after God in true Holineſs: and the Immortal, Pure, Precious Seed, of the Eternal God, which ever before had been preſſed down, trodden under, and held in Bondage, aroſe; yea, the Tender Plant of his own Right Hand ſprung in me, panting and vehemently breathing after, and never ſince could be ſatisfied, but with

with his Living Preſence. Behold! theſe things worketh the Lord oftentimes with men, looking upon men; And if any ſay, *I have ſinned, and perverted that which is right, and it profitted me not*, he will deliver his Soul from going into the Pit, and his Life ſhall ſee the Light. And this is the Sum of the Confeſſion which I was not aſhamed to witneſs in your publick Aſſemblies, both at *Nottingham* and other Places, in the year 1668.

Objection. But it is probable ſome of you will object, ſaying, *After this Change was wrought, thou didſt Joyn to our Aſſemblies, Owned us, Prayed with us, Preached amongſt us, and ſeemed to enjoy Refreſhings and Satisfaction in our Aſſemblies; wherefore then are thou now departed from us, and gone to the* Quakers?

Anſwer 1. Notwithſtanding that great and notable Work begun in my Soul, and in ſome meaſure effected by the Mighty Power of the Lord, yet was there after ſome Time a certain Deadneſs, Coldneſs and Darkneſs drawn over me again, occaſioned through Weakneſs, Unwatchfulneſs and Formality, whereby that good Condition was loſt; nevertheleſs I found and felt tender Breathings moving in me, thirſting and ſeeking for renewed Teſtimonies of the Love of God, then in the Simplicity and Uprightneſs of my Heart, not knowing a more likely way to obtain Satisfaction, I joyned to your Society; and can truly affirm (though now I ſee it was no better then ſeeking the Living among the Dead) that the Lord was pleaſed in the Condeſcenſions of his Love, many times to ſtoop down, and reach forth from the Openings of his Boſom Refreſhings and Nouriſhment to that tender Babe of his own Begetting; yea, while I frequented your Aſſemblies.

Anſw. 2. And as I continued Faithful and Obedient to that Meaſure of Light and Knowledge, which was revealed in me, it is well known to all, or the moſt of you, what Cenſures, Oppoſition and Contradiction, both I and the plain Scripture-Truths which I declared in your Aſſemblies, ſuffered from many of your Brethren, charging me, That I was leading into *Quakeriſm*, long

long before I understood either by VVord or VVriting, what the *Quakers* held.

Answ. 3. But however, these Censures occasioned a free and impartial Search into the *Quakers* Principle, Doctrine and Practice; for verely, before I was as much afraid of the *Quakers* as ye can be: But standing single in the VVill and Counsel of the Lord, desirous to prove all things, and hold fast that which is good, abandoning all Consultations with Flesh, was resolved to cease from Man, and to cleave unto the Truth, as the Lord should reveal and discover the same to me; waiting in this Unbyassed, Unprejudiced and Dis-engaged Frame, examining carefully the Principle, Foundation, Doctrine and Practice of this Despised Holy People, great Clearness and Satisfaction arose in my Soul; for as Face answered Face in a Glass, so were the Truths delivered by them, owned and embraced by the Witness of God in my own Conscience; and the same Spirit, Light, Life and Power, which is manifest in them, I came to feel in a Measure in my own Particular: And yet for all this, before I came to any visible Closure with them, I sate down, and counted the Cost, and am made willing freely to endure the Cross, and undergo the World's Reproach and Shame, knowing, that whoever will be Christ's Disciple, must deny himself, and take up his Cross daily and follow him.

And truly Friends, the Day of the Lord's Power is come and felt, whereby I am made willing to forsake Fathers and Mothers, Brethren and Sisters, Parsonages and all Kind of Ecclesiastical Promotions, Friends, Honours, Pleasures, Profits, Houses, Lands, Goods, yea, and Life it self, to follow the Lamb, and fall in with his Interest, as it is only witnessed and embraced by and amongst the Children of Light, by the World called *Quakers*.

Answ. 4. But if it were possible, I desire to make clear to your Satisfaction, that there was sufficient Ground for me; and so there is for you, who have any Tenderness and Breathings in your Souls after the Lord, to separate your selves from the Tents of those Ungodly men, your Teachers, who are no better then filthy Dreamers, blind

Blind Guides and Belly-Gods, who belch out nothing but Blaſphemies, Lyes, Slanders, Falſe Accuſations and Evil Speeches againſt God and Chriſt, his Wayes, Truth and People; and this I ſee and declare againſt them in the Light: For, verily there is, and I witneſs it, an Honeſt, Gracious, Tender Principle in many of you, called *Independents*, which kindles in you perfect Hatred againſt Sin, and unſatisfied real Breathings and Pantings after the Senſible, Living Preſence of the Lord; But your Leaders cauſe you to Err, and ye are ſcattered upon the dark and barren Mountains: And this I teſtifie in the Name of the Living God, that it will be ſo with you while ye follow theſe Wandring Stars, Clouds without Rain, Seducing Spirits, your Paſtors and Teachers, who are Ravening Wolves and Miniſters of Antichriſt, whom ye ought not to receive into your Houſes, nor bid them *God ſpeed*; For,

(1) They are altogether Ignorant of the True God; and all the Knowledge that theſe men pretend to have of the Deity, is attained by Reading and Here-ſay, for they will confidently affirm, That *Viſion and Immediate Revelation is ceaſed*: Judge you therefore what Knowledge theſe men have of God, when the Scriptures ſay, *No man knows the Father but they to whom the Son reveals him.*

(2) They Reproach and deſpiſe Jeſus Chriſt, the only Son of God, of whom the Scriptures witneſs and teſtifie to be the True Light, *which enlightens every man that comes into the World*: But they are not afraid to ſay, *The Light in every man is but a Natural Light, and at the beſt not able to ſave thoſe who believe in it and obey it.* And to diſcover themſelves more plainly to be the Miniſters of Antichriſt, they are not aſhamed to deny that Chriſt is come in the Fleſh: Indeed both they and their Grandmother, the Church of *Rome*, are willing to confeſs that Chriſt *was* come; but the Scripture is plain, That *every Soul that confeſſeth not that Chriſt is come in the Fleſh, the ſame is Antichriſt.*

(3.) They fear not daily to Blaſpheme the Holy Spirit of God; but call it *A Spirit of Deluſion*, and *A Spirit of Error*; and moſt preſumptuouſly ſay of them that are ſanctified, guided, taught and anointed by the Holy Ghoſt, That *they are led by the Spirit of the Devil.*

(4.) They trample under Foot the Blood of the Covenant, counting it a Weak and Unholy Thing, while they impudently affirm, That *the best of God's Saints* (yea if he had no purer Saints then they are,) *cannot be free from sin whilst they breath upon Earth, where* the *Scriptures* witnes, *that the Blood of Christ cleanseth from all sin.*

(5.) They preach another Gospel: Now the Scripture is plain, That *if any man or an Angel from Heaven, preach any other Gospel unto us, then what we have already received, let him be accursed, Gal.* 1. 9. Now how can you believe that they are Ministers of the Gospel, when they know not what the true Gospel is? For, saith Paul, *I certifie unto you, Brethren, that the Gospel which I preach, is not after man; for I neither received it, neither was I taught it of man, but by the Revelation of Jesus Christ*: But your Teachers deny any such Revelation in these dayes; wherefore it is hereby evident, that they are Thieves, crept in some other wayes, and bring another Gospel, then that whereof *Paul* was a Minister, as he witnessed to the *Colossians*, Chap. 1. 23. saying, *Be not moved from the Hope of the Gospel, which you have heard, and which was preached* IN EVERY CREATURE *under Heaven, whereof* I Paul *am a Minister. And this is the Word of Faith which we preach, even Christ, the Word, who is in thy Heart and in thy Mouth*, saith *Paul*, *Rom.* 10. which all have heard, and the Sound thereof is gone through the whole World: But these men labour to pervert the Gospel, and turn men from it, saying, *That the Light of Christ in every man's Conscience is not the Substance of the Gospel, nor the Power of God to Salvation.*

ἐν πάσῃ τῇ κτίσει
In universa creatura.

(6.) They have indeed a Form of Godliness, but want the Power; and well for them if that was the worst: But they magnifie and cry up a Form, and utterly reject, despise, and deny the Power, which is the immortal Seed, Christ Jesus, the Light within; and from such we are commanded to turn away.

Their Prayers and Sermons are made, contrived, studied and composed in their own Time, Wills and Wisdom; but are Strangers to the Life, Power and Spirit of Prayer: and deny that Christ speaks in any; which is evident that he doth not speak in them.

They

They cry up, and plead earneſtly for Water-Baptiſm, which Chriſt never Adminiſtred, Inſtituted or Commanded to be Adminiſtred; and yet they call it Chriſt's Ordinance: Some ſaying, *Without this no Salvation*; and the reſt ſay, *With ſuch as wilfully neglect this, have no Communion*; But if they had ever undergone and felt the Powerful, Lively, Purifying and throughly cleanſing Efficacy of the Spirit's Baptiſm, they would know it ſufficient without the Help of their Dead, Cold, Idolized Water-Works.

They are greatly affected with that Bread and Wine, which after breathing upon by the Paſtor, is not Common, but Be-ſainted, and ſo comes to be called the Lord's Supper: It is evident hereby, that they never did eat of that Fleſh, which is Bread indeed; nor drink of that Blood, which is Drink indeed.

Now it is certain, that all Pictures, Images, Shadows, Reſemblances, Figures, and Repreſentations, which any People live in and plead for, do clearly argue, That they are deſtitute of the Power, Life and Subſtance, yea, wholely ignorant of his Living Preſence, in whom is hid all the Treaſures, of Wiſdom and Knowledge: And as they believe in one at a great Diſtance from them, out of their View and Knowledge; ſo is it very convenient, they think, to neceſſitate theſe Carnal Ordinances, to reduce their unmindful and forgetful Thoughts into more ſerious Remembrance, till he come: And yet theſe men will condemn the *Papiſts*, though they be far ſhort of their Devotion in this very Thing.

And ſo are they ſeen in the Light to be Wolves in Sheep's Cloathing, ravened from the Life and Power of thoſe Saints, whom they are imitating upon the Stage of their Formal Profeſſion.

Wherefore my dear Friends, Come out from amongſt them, and be ye ſeparate, leſt ye be drunk with the Wine of their Fornication; For verily, the Lord is riſen to plead his own Cauſe, and be a ſwift Witneſs againſt theſe Sorcerers, who are ſporting themſelves in the day-time: And as thoſe Souldiers regarded not a Crucified Jeſus ſo near them, but their Minds were taken up in parting & caſting Lots for his Raiment; ſo theſe men are ſo exerciſed in the Out-ſides of Religion, Ordinances (ſo called) and

Worſhip, that they are not at all concerned with the In-ſide, which is the Life and Power of Godlineſs, even Chriſt within, the Hope of Glory.

Anſw. 5. And Laſtly; As I have plainly declared the Reaſons of my departing from your Aſſemblies, ſo ſhall I witneſs faithfully to the Truth, as it is known and practiſed by the Holy People of God, called *Quakers*, with whom I now walk, and of whom I declare and teſtifie.

Firſt, that they are built and rooted in and upon the Right Foundation, even Chriſt Jeſus, the Lord; who is their Wiſdom, Righteouſneſs, Sanctification and Redemption, in whom alone they are juſtified by Faith, and ſaved.

That Root from whence they receive Life, Nouriſhment, Power and Growth, is the only Foundation of the Prophets and Apoſtles, the Rock of Ages, the Stone which your Builders and their Brethren, the Prieſts, ever rejected, diſallowed and ſet at nought, which is, *Chriſt in us, the Hope of Glory*. Whereupon it is evident that we differ in the Root from all the People in the World, though of ſeveral Forms and Perſwaſions: For plainly, the *Papiſts*, *Prelates*, *Preſbyters*, *Baptiſts* and *Independents*, though they all differ in their Forms, Appearances, and Circumſtantial Opinions; yet do they all agree and meet in one and the ſame Faith, Foundation and Root.

The Words, Writings, Declarations and Teſtimonies of the Saints recorded in Scripture, are the Foundation and Ground of all the Profeſſing People in the World; and all of them being Strangers to that one Spirit that gave forth the Scriptures, are run into ſeveral Sects and Opinions, as they do carnally underſtand and conceive they have Rule and Teaching in the Bible: But however they will own no other Light, Law, Goſpel, Rule, Revelation and Word of God, but their Bibles. But now this peculiar People, whom the Lord hath gathered from amongſt all the *Babyloniſh* Confuſions and Diviſions under Heaven, are built upon the Foundation of the Prophets and Apoſtles, Jeſus Chriſt himſelf being the chief Corner-Stone, in whom all the Building fitly framed together, groweth into an Holy Temple in the Lord.

So

So that these receive immediate Light, Life, Power, Teaching, Guidance, Rules, Refreshings, Revelation, Peace and Satisfaction from that Word which was before the Worlds were made; even that Life, Power, Foundation, Root, Spring and Fountain, in and by which the Holy Prophets and Apostles were Quickned, Enlightened, Anointed, Inspired, and gave forth the Scriptures, which is Christ Jesus, the Word of God, the Power of God, the Son of God, the Light Within, the only Saviour of the World.

2*dly*, Their Faith is the Faith of the Son of God; Jesus Christ is the Author and Finisher of it: It is not a Dead Historical Faith; but the Spirit and Life of Faith, and no less then the Resurrection and Life of the Immortal Seed, Enlightening, Quickening, Reforming and Renewing the whole Man; And this is that Faith by which Sin is subdued, slain and mortified perfectly, the Heart purified, the World conquered, the Soul sanctified, justified and saved perfectly: But the Faith of all others is an Unholy, Dead, Imperfect Faith; it sanctifies but in part (as they say) and so will never save to the uttermost.

3*dly*, Their Knowledge is Spiritual and Experimental, from the immediate Unction of the Holy Ghost; what is known, proceeds not from Hear say, but divine Revelation: all that are born of the Spirit, are taught of God, and need not that any say, *Know the Lord*; for they all know him, from the greatest to the least: This is Life Eternal to know God, who is Light, yea, the Father of Lights; and that the Light within is the Son of God, whom he hath sent; so to know as to live and abide in his Light, is Life Eternal: And this is that Mystery which is hid from the Wise and Prudent, and is revealed unto Babes; for the VVorld by all its VViſdom knows not God, neither doth the Carnal Man (though never so great a Schollar) discern the things of God; for they are Spiritually discerned.

And as Christ was Bodily in the VVorld, and the VVorld knew him not, no, not the great Doctors and Leaders of those several Sects and Religions in that day, as the *Samaritans*, *Herodians*, *Scribes*, *Pharisees* and *Sadducees*, they knew them not; and therefore the man that was born blind wondred, *This is a Marvelous Thing*,

Things, ſaith he, *that ye know not from whence he is, and yet he hath opened mine Eyes: It was never known that any man opened the Eyes of one that was born blind.*

Even ſo it is now; Chriſt is ſpiritually in the VVorld, and the VVorld knoweth him not; no, not the *Popes*, *Prelates*, *Preſbyters*, *Prieſts* and *Paſtors* of all the Religions in the VVorld they know him not; but ſay, *It is the Devil*, or at beſt, *but the Light of Nature*; and ſo they know not from whence, he is, yet hath he inlightned Thouſands: And it was never known that the *Devil* or *Nature* converted any to the Lord, that have been Naturalized to Sin.

4*thly*, Their Humility, which is the emptying of themſelves of all their own Righteouſneſs, VVills, VViſdom and Self-Exaltation; and is a real, inward, ſpiritual Abaſement and Subjection to the Life, Power & Kingdom of Chriſt Jeſus, manifeſted in Spirit, ruling and dwelling in their mortal Bodies: And ſo this True, Humble, Meek and Low Frame of Spirit proceeds from their experimental Knowledge of Chriſt's living Preſence in them; whereas they that know God and Chriſt only by Reading and here-ſay, with a Literal and Hiſtorical Knowledge, they are blown, ſwell'd and puffed up with Airy Notions, Vain Boaſtings and Self-Conceitedneſs.

5*thly*, Their Unity, which conſiſts not only in the Oneneſs of Opinion and Judgment, but proceeds from Unity of Spirit: And their Love one to another is not from a Natural, but a Heavenly and Spiritual Principle; It is not the Love of one Man to another; but it is the Love of God ſhed abroad in their Hearts, which maketh them all of one Mind, and all ſpeak, write and witneſs the ſame thing: For as the Vital Spirits in the Natural Frame have its Operation through every Member, it makes the Eyes, Ears, Tongue, Hands and Feet, to ſee, hear, ſpeak, work and walk, and yet but one Soul that moves and quickens all through its ſpeedy Entercourſe into every Member and part of the Body; ſo is it here, the Love, Peace, Concord and Unity amongſt theſe is remarkable; it flows from the Fountain of Love, and influenceth the whole Body, which makes them in all their Wayes, Doctrine and Practice but as One Man: And though but a Poor, Weak, Harmleſs,

leſs, Innocent and Inoffenſive People, are rendred through their Unity and Love, as Terrible as an Army with Banners.

6thly, Their Patience is invincible: To them is this Grace given, *Not only to Believe in the Name of Jeſus, but alſo to Suffer for his ſake.* And as the Lord hath made them Bleſſed and Glorious Inſtruments in his Hand to do his VVill, ſo hath he made them contented to be perfected through Sufferings: For though the Lord hath been eſpecially preſent with them, yet the World hath been eſpecially againſt them; not for their own ſakes (for they are the only Innocent and Harmleſs People upon Earth) but for Chriſt's ſake in them; yea, becauſe there is more of God among theſe men then others, therefore are they hated of all men, and every where amongſt all Religions evil ſpoken of: for the World moſt hates where there is moſt of God; therefore the Single-Hearted may gueſs where there is moſt of God, by obſerving where the greateſt Hatred of the VVorld lies.

7thly, Their Faithfulneſs to the Truth, VVayes and Intereſt of Chriſt; How have they gone up and down in VVearineſs and Labours, in Hunger and Nakedneſs, in Dangers and Deaths, to bear a Faithful Teſtimony againſt the Sin, Vanity, Falſe VVorſhip and Abomination of the Times? VVhen did they ſhrink in the leaſt, or turn back from their Duty, when Loſs of Eſtate, Liberty, yea, Dangers of Baniſhment attended it? When did they Deny their Maſter or his Commands, or Betray his Intereſt before King or Counſel-Table, Judges, Juſtices or Biſhops, by Subſcribing, Engaging, Swearing, Bowing or Complying to the VVil's and Humors of men? Nay, they have witneſſed a Good Confeſſion, and ſpoaken of his Teſtimony before all theſe, and were not aſhamed: VVhen did they meet at Night for fear of being ſeen, or creep in at Back-Doors into Cellars, Holes and ſecret Places, to hide themſelves from the Knowledge of the Adverſary? But the time would fail me to ſpeak of their Self-denyal, Temperance, Sobriety, Innocency, Doctrine, Order, VVorſhip, their Spirit of Prayer and VVatchfulneſs, Holineſs, Righteouſneſs, Peace and Joy in the Holy Ghoſt: The King's Daughter is all Glorious within, and her Rayment is of pure Gold. Therefore in Truth and Sincerity to them I will ſay, *Who is like unto thee, O People, ſaved by the Lord,*

the

the Shield of thy Help & the Sword of thy Excellency? Thine Enemies, ſhall be found Lyars unto thee, and thou ſhalt tread upon their High Places.

Yet to make it appear more plain, that this Light within, which indeed is our Principle, is the Truth, and the Mighty Power of God for Salvation to all that believe in it and obey it, will be further manifeſted by its Nature and Effects.

The NATURE *of this Light.*

It is a Living, Immortal, Unchangeable, Undefiled, Righteous and Perfect Principle of pure Holineſs, which never fell, comply'd with, or conſented to any Evil; But hath ever oppoſed and ſtood croſs to the whole corrupt Nature, Will and Affections of faln man: For I know that all *Adam*'s Poſterity are by Nature faln under Guilt, Pollution, Condemnation and Darkneſs. So that the Light I ſpeak of, is nothing of Man's Nature, but of the pure Divine Nature, even that Seed promiſed *Gen.* 3. 15. yea, the Son of God, which is ſent into the World, *that whoſoever believe on him ſhould not periſh, but have Eternal Life.*

The EFFECTS *of the Light.*

When Chriſt was upon Earth, *John* ſaw and bare record, *that he was the Lamb of God, which taketh away the Sins of the World:* Yet the Lord ſaid, *A greater Teſtimony have I, then that of* John; *for the Works that I do in my Father's Name, they teſtifie of me:* So ſay we of him now; he is ſpiritually the Light in man, however ſlighted, rejected and undervalued by men; yet is he choſen of God, and pretious, the alone Saviour of the World; and the Works he accompliſhes daily in the Souls and Conſciences of men, teſtifie the ſame; wherefore, if his Works be not ſuch as none elſe can do, believe him not.

Effect 1. Hereby the Sinner is convinced, judged, reproved and condemned plainly and experimentally, for all the Sins that ever he committeth, of what Kind or Nature ſoever they be: *Come* (ſaid the Woman of *Samaria*) *and I will ſhew ye a Man that hath told me all things that ever I did; is not this the Chriſt?*

John 4. 29.

Effect 2.

Effect 2. *The Fear of the Lord, which is the Beginning of Wisdom*, is never truly placed in the Heart, till this Principle be witneſſed and owned; for while a Man looks at God and Chriſt at a great Diſtance, circumſcribed in ſome Place beyond the Stars, the Sinner rageth & is confident; but when the Mind & Underſtanding is perſwaded, that the Pure, Holy, Righteous, Omnipotent and Omnipreſent Lord God is not only nigh him, but within him alſo, he is then brought into awful Apprehenſion of the moſt High, & forc'd to cry out with *Job*, *I have heard of thee before by the Hearing of the Ear, but now mine Eyes have ſeen him*: by this Means the Mind is melted into much Tenderneſs & Brokenneſs, and with the Prophet complaineth, *Wo is me; for I am undone*. Now conſider this all ye that deſpiſe the Light within; *This is a Marvelous Thing* (ſaid the Young Man) *that ye know not whence he is, and yet he hath opened my Eyes; ſince the World began was it not heard that any Man opened the Eyes of one that was born blind.* Joh. 9. 30.

Effect 3. Waiting humbly in this pure Dread and Fear of the Lord, Man's Inſufficiency to anſwer the Requirings of the Holy Commandment is diſcern'd; but perfect Power and Strength in Chriſt, the Light, is diſcovered; for indeed *in him are hid all the Treaſures of Wiſdom and Knowledge*: and ſtanding up to the Manifeſtation of this Light, the Judgment of the Lord is felt as a *Refiner's Fire*, which throughly purifies, & as *Fullers Soape* that leaves no Spot; then the Soul knows that flaming Sword, which kept faln Man out of Paradiſe; but now diſcerns the new Birth, which bears the Image of the Heavenly Nature; the ſtrong Man armed, which before held Poſſeſſion, Bound, Caſting out, and all his Goods ſpoil'd by the Powerful Entrance of Chriſt into his Temple.

Effect 4. Waiting and abiding in this *Light* for Counſel and Teaching, the whole Man being emptyed of his own Will and VViſdom, ſtanding ſingly and purely in the VVill of the Lord, ready to be diſpoſed, ordered and guided univerſally by the Light, the Soul now thrives in the Fear and Love of God, bringeth forth the peaceable Fruits of Righteouſneſs, and liveth in that Faith which purifies the Heart, and getteth Victory over the VVorld, Sin and Death.

Theſe Things, with many other which might be mentioned, do make it manifeſt, that whoever deny, deſpiſe & reproach the Light

 with-

within, deny God the Father of Lights, deſpiſe Jeſus Chriſt the Light & Saviour of the World, and reproach the Holy Spirit which maketh manifeſt and reproveth the Sins of Men: Wherefore all ye Profeſſors that look out for another Saviour, remember the Anſwer of our Lord Jeſus unto *John Baptiſt* upon the like Account, *Art thou he, or ſhall we look for another? Go* (ſaith Chriſt) *and tell him that ſent you, what you have heard and ſeen; the Blind receive their Sight, the Deaf hear, &c.* Even the ſame in a ſpiritual Senſe may be as really affirmed of the *Light within*; hereby have the Eyes, Ears and Mouths of the Blind, Deaf and Dumb been opened, the Lame, Leper, and the Dead, cured, cleanſed and quickned, and the Poor, whom none of the Proud, Covetous Clergy (ſo called) regardeth, they by Virtue hereof, have the Everlaſting Goſpel preached unto them; and forever bleſſed are they who are not offended in the *Light*, but love it, believe in it, and obey it in all things.

Luke 7. 21.

Object. 1. *But we are afraid of being deceived; this is a new and ſtrange Doctrine; did ever Chriſt or his Apoſtles bid Men believe and obey the Light within?*

Anſw. 1. Art thou not already deceived? Conſider therefore well thy Condition, if thou art delivered out of the deceived State, in which the greateſt Part of the World yet remains; art thou yet in a ſinful tranſgreſſed Eſtate? *For the Woman being deceived was in the Tranſgreſſion*, 1 Tim. 2.14.

Anſw. 2. We that believe and abide in the Light, know that we are not deceived; neither ſeek we to deceive any, neither fear we any deceiving us: Though indeed while we walked in the Imaginations of our own deceitful Hearts, and warmed our ſelves by the Sparks of our own kindling, that then as the Serpent beguiled *Eve* through his Subtilty, ſo our Minds were corrupted from the Simplicity that is in Jeſus, in which State we ſee many yet to ſtand whom the Lord will undeceive in his own Time; *But Evil Men and Seducers will wax worſe, deceiving and being deceived.*

Anſw. 3. Never fear Deceit in ſuch who turn you to the *Light*; whereby ye may diſcern betwixt Good and Bad, Truth and Falſhood; plainly, I would much fear that he had a Deſign to cheat me, who leads into the *Dark*, and denies the Benefit of the Light.

Anſw. 4.

Anſw. 4. Search with Freedom, and examine throughly this Doctrine, condemn it not unheard, ſpeak not Evil of any Thing unknown; for ſo mayſt thou ſoon condemn the Innocent, and make thy ſelf guilty.

Anſw. 5. Underſtand fully what we hold before thou contend againſt us, leſt if thou want this Patience and Wiſdom, thou oppoſe not ſo much our Judgment as thy own Conceit; better it is to hear a Man's Mind with Meekneſs, then haſtily to gueſs at it.

Anſw. 6. Be not wedded to thy own Opinion, nor Wiſe in thy own Conceit, ſo as to build upon thy own or other Mens Judgments, and reſt ſatisfied therein, becauſe it is ſtrengthned by Multitude, Cuſtom and Antiquity; for undoubtedly many have erred groſly in thoſe Things they have thought themſelves infallible: better it is to cleave to the clear and naked Truths of God alone then to follow the Doctrines of the moſt learned and eminent Profeſſors in the World; when they *hold* not *the Truth as it is in Jeſus*.

Anſw. 7. Reproach not this Doctrine, ſaying, *It is New and Strange*, or that *thou never heardſt it ſo before*; for this diſcovers thy *Ignorance* rather then my *Error*: and that which at preſent ſeems to thee to be a *New Error*, being rightly examin'd by the *Scripture*, will prove an *Old Truth*: If therefore thou wilt need reject whatſoever favours of *Novelty*, how ſhall the *Truths we yet know* not be brought in, and the *Ignorace* which yet remains be purged out?

Anſw. 8. This is the ſame Doctrine which was preached by our bleſſed *Saviour*, & his holy *Prophets* & *Apoſtles* ſince the World began, & which was believed and obey'd by all the faithful Saints and Servants of God ſince the Creation; the ſame which the Lord gave in Charge to the *Iſraelites* by the Mouth of *Moſes*, ſaying, *Behold I ſend my Angel before thee to keep thee in the Way, and to bring thee into the Place which I have prepar'd;* Exod. 23. 2. *Beware of him and obey his Voice; provoak him not, for he will not pardon your Tranſgreſſions, for my Name is in him; but if thou ſhalt indeed obey his Voice, and do all that I ſpeak, then will I be an Enemy to thy Enemies, & an Adverſary to thy Adverſaries.* Numb. 15. 3. *But the Soul that doth ought preſumtuouſly, reproacheth the Lord, and ſhall be cut off from his People; becauſe he hath deſpiſed the Word of the Lord.* Now what is this Word of the Lord

t is not the Scriptures; for there were no *Bibles* many Years after that time, but the LIGHT VVITHIN. *It is not hid-*
Deut. 30. 11. to 14. *den from thee, neither is it far off; but the Word is ve-*
Pſal. 119. 9. 105. *ry nigh unto thee, even in thy Heart & in thy Mouth, that thou ſhouldſt hear it and do it*: Wherefore *David* affirmeth, that *if a Young man take heed to this Word, he ſhall cleanſe his Wayes thereby*; and calls it *a Lamp to his Feet, and a Light to his Paths.* This is alſo teſtified by the Prophet *Iſaiah*,
Iſa. 30. 21. *Thou ſhalt hear a Word behind thee, ſaying, This is the Way, walk in it; in which Path the wayfaring Men, though Fools, cannot err.* And our bleſſed Saviour doth confirm this
Mat. 6. 35 Lu. 17. 21. Doctrine, ſaying, *Seek firſt the Kingdom of God and his Righteouſneſs*; which *Kingdom* he told the *Scribes* and *Phariſees*, was *within* them. Thus *Peter* preacht
Acts 3. 22. vſ. 23, 26. *Chriſt* the Light; *For* Moſes *truly ſaid unto the Fathers, A Prophet ſhall the Lord your God raiſe up unto you, him ſhall you hear in all things; and it ſhall come to paſs, that every Soul that heareth not that Prophet, ſhall be cut off, &c.* VVherefore unto you firſt God having raiſed up his Son *Jeſus*, ſent him to bleſs you,
Acts 26. 18. in turning every one of you from his Iniquities; and thus *Paul* was ſent, *To turn Men from Darkneſs to Light, and from the Power of Satan unto God.* Now is not this *Darkneſs* within, and the *Light* within? And is it not an *inward*
Acts 17. 27. Turning, *To ſeek the Lord, if happily they might feel after him and find him, though he be not far from every one of us?* And doth not *James* turn men to the *Light within*, writing
Jam. 1. 21. to Sinners. *Such as were in Filthineſs and Superfluity of Naughtineſs?* Doth not he bid them *receive with Meekneſs the ingrafted Word, which was able to ſave their Souls*; which
1 Pet. 1. 19. *Peter* calleth the *ſure Word of Prophecy, unto which ye do well to give heed, as unto a Light that ſhineth in a dark Place?* But moſt take the *Word* for the *Scriptures*, but we know no *Word* but *Chriſt Jeſus*, the *Light*, and his Name is call'd the *Word of God*: Therefore *ſay not in thy Heart, who ſhall bring and reveal Chriſt unto us? for the Word is nigh thee, even in thy Heart and in thy Mouth*: Now this *Word* is *Chriſt, the true Light in every*
Joh. 12. 36. *man*; wherefore ſaith our Lord Jeſus, *while ye have the Light believe in the Light, that ye may be the Children*

of

of the Light; As, *Abel* being guided by this Light, *through Faith was enabled to offer up a more acceptable Sacrifice then Cain*: In Obedience to this Enoch *walked with, and pleased God*: By this Noah *being warned, moved with Fear, prepared an Ark for the saving of his House*: By this *was* Abraham *called to leave his own Country and his Father's House*; and in Obedience to this *he departed, not knowing whether he went*: *Joseph* being guided by this, withstood the Temptations of his *Mrs*, though enforced with Importunity, Pleasure, Profit and Secrecy: Hereby Moses *chose rather to suffer Affliction with the People of God, then to enjoy the Pleasures of Sin for a Season, esteeming the Reproach of Christ greater Riches then the Treasures of* Egypt, *and endured, as seeing him that is Invisible. And what shall I say more? for the Time would fail to tell of* Gideon, Barak, Sampson, Jepthah, David, Samuel, *and of the Prophets, who by Faith* (and Obedience to the Light) *subdued Kingdoms, wrought Righteousness, obtained Promises, stopped the Mouths of the Lyons, quenched the Violence of Fire*: *Some were tortured, not accepting Deliverance*: *Others had Tryal of cruel Mockings, Scourgings, Bonds and Imprisonment, and Death.* And is still the same at this Day; for the *Light within* is the true Shepherd's Voice, which all the Lambs of Christ hear obey and follow to the Hazard of all that is dear to them.

Object. 2. *But thou denyest the Scriptures to be the Word of God, which is the Only Rule to judge of Doctrines, and a sure Weapon to resist Satan, and confute his Ministers; for it is very observable that Christ made Use of no other Means to overcome the Tempter, but Only the Scriptures, which are the Sword of the Spirit and the Word of God.*

Answ. 1. Plainly, I deny the Scriptures are either the Sword of the Spirit, or the Word of God: That the Word of God is the Sword of the Spirit I own, and witness that it is sharper then a Two-edged Sword, like a Hammer and a Fire, the Ax at the Root of every corrupt Tree, and so are not the Scriptures; yea, the Word of the Lord is Unchangeable, Incorruptible and Eternal, without Beginning of Dayes, or End of Time; and so are not the Scriptures.

Answ. 2. Nevertheless, we prefer the Holy Scriptures as they were

were given forth by the Holy Spirit of God, and believe them to be a true Declaration of God and of his Word.

Answ. 3. Yet do we prefer Christ Jesus the Light, above the Scriptures; for in all Things he must have the Preheminence; therefore saith *John* the Baptist, *I prefer him before me, for he is before me*, though in Appearance *John* was seemingly before Christ; *Before* Abraham *was, I am*, said he: Wherefore know that we build not upon the Holy Prophets and Blessed Apostles their Words, Works, Writings and Experiences; but we are built upon the Foundation of the Prophets and Apostles, Jesus Christ himself being the Foundation and the chief Corner-Stone; so that we have not received our Light, Life, Peace, Comfort, Faith, Hope and Assurance from the Writings of the Saints, but from him that was their Light, Life, Hope, Root and Foundation, and have our Teaching from that Light, whereby *Abel, Enoch, Noah, Abraham, Isaac, Jacob* and *Joseph* walked with and pleased God, long before any Scriptural Rules were manifested.

Answ. 4. Neither are the Scriptures the only Rule to judge of Doctrines; for we know the Scriptures are hard to be understood; and therefore men in their carnal Wisdom are putting their several Meanings upon one and the same Scripture; wherefore we say, the Spirit of God is the only Judge of Doctrines, because he alone that gave forth, knows the Meanings of Scriptures, 1 Cor. 2. 10. *For the Spirit searcheth all Things; yea, the Deep Things of God.*

Answ. 5. Nor yet do I believe that the Scriptures were the only Means which Christ made Use of to overcome & repel the Tempter in the Wilderness; for we observe, Satan pleaded Scripture as well as Christ, till he took indeed the Sword of the Spirit, which is his *Divine Power*, and commanded him, saying, *Get thee behind me Satan*; then the Devil left him, but not before he was thus expelled.

Object. 3. *But this Doctrine of the Light within is opposed by all the able learned Divines* (so called) *in the Nation; yea, the most eminent Preachers among the* Presbyters, Independents *and* Baptists, *do condemn it for Erroneous and Diveliſh Deluſion.*

Answ. 1. It's true, this Doctrine hath been and is a Stone of Stumbling,

Stumbling, and a Rock of Offence unto all Sorts and Forms of Profeſſors in the World; eſpecially, the *Prieſts and Preachers* are moſt inveterately incenſed againſt it, becauſe the Craft, by which they have gotten great Gain is hereby eſpecially impared; nevertheleſs, the Gates of Hell ſhall never prevail againſt it: The Truth is ſtrong and will prevail; yea, it doth and will flouriſh in Deſpight of all the Scorns, Injuries, Oppoſition and Villany of the World.

Anſw. 2. The Scriptures are plain, That *God hath hid theſe Things from the Wiſe and Prudent* in the World, *and hath revealed them unto Babes: Behold therefore ye Deſpiſers, and wonder; for this is the Work which God hath wrought in your Day, which ye will not believe, though it be declared unto you.*

Anſw. 3. And as for thoſe Preachers among the *Presbyters*, &c. who oppoſeth is Doctrine; this I affirm, and teſtifie againſt them, though they come in Sheeps Cloathing (that is) have gotten a more refined Way of Profeſſion then others, and cover themſelves with the Words of the Prophets and Apoſtles, yet inwardly are they Ravening Wolves; they are inwardly Ravened from the Light and Life of thoſe Saints, whoſe Words they have taken up; yea, it is an eaſie Thing to prove againſt the beſt of them, that they live in Sin, and plead for it.

Anſw. 4. Whoever deny, reproach and oppoſe this Doctrine, are none of Chriſt's Miniſters, as will appear from a due Examination of their Call, Doctrine and Practice: Who ſent them? God or Man? What do they preach? the Word of God, or the Words of Men? Is their Life and Converſation Humble, Meek, Self-denying and Heavenly? Or is it not Proud, Fierce, Self-ſeeking and Worldly? Now our Lord Jeſus hath left upon Record one Infallible Rule, whereby we may know which are true oſp - Miniſters, and which are not: And as it is granted, that Chriſt was a true Goſpel-Miniſter; ſo it is expected, that all Goſpel-Miniſters be like him in their Meaſure; for ſaith Chriſt to his Father, *As thou haſt ſent me into the World, ſo have I ſent them into the World*, Joh. 17. And when he ſent forth his Diſciples, to them he ſaith, *As the Father ſent me, even ſo ſend I you.* Hereby then it will eaſily be diſcerned, that theſe Preachers, who ſo bitterly Rage and Rail againſt the *Light within*, are none of them Chriſt's Miniſters, but Idol-Shepherds, Lyars and falſe Prophets.

Quali

Qualification 1. Chriſt was the Son of God, and known to be ſo before he undertook or exerciſed in the Miniſtry; for the Lord foreſeeing what after came to paſs by Peoples running into ſeveral Opinions and Doctrines of Men, gave this Charge and Teſtimony from Heaven, ſaying, *This is my Beloved Son in whom I am well-pleaſed, hear him:* In like manner every true Believer is a *Son of God*, generated of the Immortal Seed, born a new by the Operation of the Spirit, made a real Partaker of the Divine Nature, liveth in and hath Union with God, through Faith in Chriſt; for *to as many as receive him he giveth Power to become the Sons of God.*

Qualif. 2. He was immeaſurably anointed with the Spirit, and was known to be ſo; for ſaith *John*, *He that ſent me to baptize, the ſame ſaid unto me, On whomſoever thou ſhalt ſee the Spirit deſcending and remaining, the ſame is he*; So may true *Goſpel-Miniſters* be known; for they are as really anointed with the Holy Spirit of God, as Chriſt was, though not ſo equally; yea, every believing Soul is indued with this Spirit; theſe are the Anointed Ones of the Lord; and whoever want this Spirit, *they are none of his*: And as Chriſt commanded his Diſciples *to abide at* Jeruſalem *till they had received this Unction*; ſo whoever undertake to preach before they have received this Power from the Lord, they Run, and he ſent them not.

Qualif. 3. He endured and conquered the Aſſaults and Temptations of Satan in the Wilderneſs, by Virtue of his Sonſhip and Unction, before he was ever known to preach the Goſpel; in like manner all the true Children of God are taken into Fellowſhip with Chriſt in his Tryals, Temptations and Sufferings; but eſpecially ſuch as have been call'd unto more eminent and publick Work, have met with greateſt Conflicts, Wreſtlings and Temptations, that they might be kept humble before the Lord, and alſo be fitly diſpoſed to ſpeak a Word in due Seaſon for the Relief of ſuch as are brought under the ſame Trouble.

Qualif. 4. In the Power, Vertue and Strength of his Son-ſhip, Unction and Conqueſt, he went out and preached the Goſpel, that is, proclaimed Glad Tidings of the Grace and Good-will of God to the Poor, and preached Peace to the Broken hearted, teſtifying the Love of God to Mankind, in ſending his Son to them to open their Blind Eyes, and recover them out of the Snare of the Devil; exhorting

exhorting Men, to believe in the Light, leſt Eternal Darkneſs come upon them: And all that was done in his Miniſtry, was not from any outward Encouragement or Reward, but moved only hereunto from the Tenderneſs of his Pitty and Compaſſion to poor Sinners. So it is at this Day, all that are born of the Spirit, are true Miniſters of the ſame Goſpel, and publiſh it freely in the Conſtrainings of the Love of God, which layes a Neceſſity upon them to miniſter freely, without Expectation of Gifts and Rewards: But do they deſerve the Name of Goſpel-Miniſters, who preach another Doctrine then what Chriſt or his Apoſtles ever did, confidently affirming, *That the Doctrine of the Light within, or to ſay, the Light in every Man's Conſcience is the Light of Chriſt, this is Blaſphemy? but tell Men, that Light which doth convince them of Sin, is not the Light of Chriſt, but Natural Conſcience, and therefore not able to ſanctifie and ſave ſuch as believe in it and obey it?* and yet they ſay, *There be ſome whom they call Saints and Believers, in whom there is true Saving Light; but as for the greateſt Part of the World, they are altogether deſtitute hereof*: and yet though they make a ſeeming Diſtinction between Saints and Sinners, yet they themſelves confeſs *they are Sinners*; yea, and believe *that they muſt be ſo while they breath upon Earth*: And thus are People held in Ignorance, Unbelief and Confuſion, their blind Guides having cauſed them to err from the Truth; for verily, this hath been and is the Doctrine of theſe eminent Men.

Qualif. 5. That Goſpel which Jeſus Chriſt had preached and witneſſed to in his holy Life, he confirmed and ſeal'd by his Death in his Blood: Now that Laſt is that which crowned and compleated his Miniſtry; and the ſame Spirit is in all the Faithful at this day, whereby Chriſt's Miniſters are enabled to declare the Truth in the Life and Power of the Eternal Word, without the Help and Aſſiſtance of acquired Parts, Arts and Studies; for to ſuch ſaith Chriſt, *It is not you that ſpeak, but the Spirit which ſpeaketh in you*; and thus declaring what they have ſeen, taſted and handled of the Word of Life, they are not aſhamed of their Work, nor afraid of Men; neither will they conceal their Meetings in Time of greateſt Danger, nor ſlip out at Back-Doors to avoid Sufferings, but are in a continual Readineſs and Preparedneſs to forſake all that is dear to them, rather then to turn their Backs upon the Work of God, or in the leaſt to

prove Unfaithful, by Denying or Betraying the Truths of Christ Wherefore now consider these things all ye *Admirers of Men*, and give place to the *Witness of God in your own Consciences*, and see if one of your Gifted Brethren, Pastors and Teachers, be thus qualified.

Object. 4. *But the Scriptures are very plain, that Unbelievers and Reprobates are without Christ, as in* Ephes. 2. 12. *and* 2 Cor. 13. 5. *wherefore though we do believe, that Christ is in every Believer; yet we cannot understand that the Light in every Man is the Light of Christ.*

Answ. 1. Indeed one of these Scriptures at first Appearance, seems to contradict all that has been said before; it will be therefore necessary to speak to them severally. That in *Ephes.* 2. 12. plainly affirms, That before Conversion *they were without God, and without Christ in the World*: And truly, I can witness this Scripture fulfilled in my own Particular; for I know the Time when I was without Christ, and without God in the World, when I lived in Sinful Pleasures and Delights, fulfilling the Lust of the Flesh with Greediness, I lived then as if there was no God in the World, yea, without any awful Respect to the Eye of God and Christ; and yet I can as truly affirm, that at that Time the Light of Christ was in me testifying against my Iniquity: And this may seem a Mystery, that a Measure of his Light should be within a Man, when that Man is without Christ; yet I have experienced the Truth hereof, and therefore testifie, that it's one Thing, for the Light of Christ to be in a Man; and another Thing, for a Man to be in the Light of Christ; and thus it is, the Light of Christ may be in a Man, and yet that Man out of the Light of Christ; whereupon I affirm and declare, that the Light of Christ is in every Man; but no Man is in Christ till he be a new Creature.

And as to that other Scripture, 2 *Cor.* 13. 5. *Know ye not your own selves, how that Jesus Christ is in you, except ye be Reprobates.* This Place doth not at all oppose what before hath been written, if it be seriously considered; but doth greatly confirm the Truth of this Doctrine: If therefore by *Reprobates* be intended such as have sinned out the Day of Grace, and done Despight to the Strivings of the Spirit of God, as the old World did; yea, and as those eminent Professors whom *Stephen* reproveth, saying, *Ye stiff-necked*

and

and uncircumcised in Heart and Ears, ye do always resist the Holy Ghost; as your Fathers did, so do ye, Acts 7.51.

And as *Jerusalem*, which remained Impenitent in the Day of Visitation, till the Things of her Peace were hid from her Eyes, *Luke* 19.42. And as those Guests *which had been often invited, and yet refused to come*, making light of those many renew'd and reiterated Tenders of Grace, *entreating the Messengers spightfully and slew them, wherefore the King was wroth, and protested against them, that none of those Murtherers should taste of his Supper*, Mat. 22. Or like that *Fig-Tree, which the Master of the Vineyard when he had come three Years expecting Fruit and found none, required the Dresser to cut it down and cast it into the Fire*, Luke 13.7. And like *those who had tasted of the Heavenly Gift, and of the Good Word of God, and of the Powers of the World to come; but after to fall away, and crucifie to themselves the Son of God afresh, & put him to open Shame*, these *bringing forth Thorns & Bryars, are rejected, and are nigh unto Cursing, whose End is to be burned*, Heb. 6. 7, 8. And such as the Lord complaineth of by the Prophet *Jeremiah*, saying, *They are all grievous Revolters, walking with Slanders; they are Brass and Iron, they are all Corrupters, the Bellows are burnt, the Lead is consumed of the Fire, the Founder melteth in Vain, for the Wicked are not plucked away; Reprobate Silver shall Men call them, because the Lord hath rejected them*, Jer. 6. 29. And the Spirit speaketh expresly, that some *shall depart from the Faith, giving heed to seducing Spirits and Doctrines of Devils, speaking Lyes in Hypocrisie, having their Conscience sear'd with a Hot Iron, and so are past feeling*, 1 Tim. 4. 2. Now if *Reprobates* be taken in this Place for such as God hath given up, cast off and rejected, yet doth not this prove but the Light of Christ was once in them, and at Work in their Hearts: And further, by this Scripture it is manifest, that the Light of Christ Jesus is in every Man; And this I know, will suffice in Answer to satisfie the Unprejudiced concerning those Places of Scripture.

Answ. 2. The Love of Christ constraineth us thus to judge, because if Christ dyed for all, then were all Dead: and as Christ dyed for all, so hath this Grace appeared to all; for he hath enlightened all that come into the World, and we know that he is able and willing to save all that yield Obedience to, and embrace the Tender of his Boundless, Endless, Unlimited, Universal Love to Mankind

without Exception; and this we are verily perſwaded of from theſe and ſuch like Conſiderations.

1. Becauſe *God is no Reſpecter of Perſons*, Acts 10. 35. *He maketh his Sun to riſe on the Evil and the Good, and ſendeth Rain on the Juſt and on the Unjuſt; he accepteth not the Perſons of Princes, nor regardeth the Rich more then the Poor; for they all are the Work of his Hands.*

2. Becauſe that Light which ſhined in our Dark, Ignorant, Unclean and Unbelieving Hearts before Converſion, is the very ſame in which we live and abide ſince our Converſion: That which formerly ſtood by, was an Eye witneſs to, and bore a faithful Teſtimony againſt us while we walked in Darkneſs, is the ſame which ſince the time of our believing and abiding in his Light witneſſeth with our Spirits, that we are the *Children of God*: That which cauſed Trouble, Reſtleſneſs and Terror, when we lived in Unbelief, Rebellion and Diſobedience, is the ſame which cauſeth Calmneſs, Stilneſs, Settlement and Satisfaction, and bringeth forth peaceable Fruits of Righteouſneſs in our Souls, ſince we have believed & continued obedient thereto: That very *Light* which before convinced, reproved, judged & condemned us for all Unbelief and Unrighteouſneſs both in Heart & Life, is ſtill the ſame which doth convert, confirm, cleanſe, juſtifie and ſave, yea, that Light which before ſhined in Darkneſs, and the Darkneſs comprehended it not, is but one and the ſame, which after it was believed and obeyed, did expel and lead out of Darkneſs, that the Light which before was eclipſed, may now ſo ſhine before Men, that ſeeing our Good Works, may glorifie our Father which is in Heaven, in the Day of their Viſitation: wherefore the Love of Chriſt conſtrains us thus to judge, that the Light of Chriſt is in every Man and Woman, who is able to ſave to the uttermoſt all that believe in him and obey him; becauſe when we were as Vile as the worſt of Sinners, we can witneſs that the ſame Light, which did then ſhine in Darkneſs, doth now, to the Praiſe of God, ſhine out of Darkneſs, whereof we are not aſhamed.

3. Becauſe our Lord Jeſus, who cannot Lye, hath ſaid, that man's Condemnation ariſeth only from the Contempt of, and Diſobedience to this Light, ſaying, *This is the Condemnation, Light is come into the World, but men love Darkneſs rather then Light*, Jo. 3.

This

This is (the) the Condemnation, that Light is come into the World. That was only, say some, *Christ's Bodily Presence upon Earth in that Day*; So then it must needs follow, that Condemnation terminated and ended in that Generation, because then that Bodily Presence expired: But we witness according to his own Words, that he is come again in Spirit; for (saith he) *They shall say, Lo here, and Lo there; but go not forth after them, nor follow them; look not out, for the Kingdom of God is within you: And as the Lightning shineth from one Part under Heaven to the other Part under Heaven; so shall the Son of Man be in his Day; but first he must suffer many Things of this Generation, and be rejected*: Luke 17.21, 23, 24, 25. We testifie therefore, that these are the Dayes of the Son of Man; and Christ Jesus the Light, is come into the World, into the Souls and Consciences of Earthly, Worldly-minded and Unbelieving Men and Women; and they who love Darkness rather then Light, cannot escape Condemnation, because they neglect, despise and reject so great Salvation: Therefore, as the *Brazen Serpent* was lift up by *Moses* in the Wilderness, even so Christ Jesus, the Light of the World, hath God exalted with his own Right Hand, to be a Prince and a Saviour, to give Repentance and Forgiveness; wherefore he said, *When he ascended on high, he led Captivity Captive, and gave Gifts unto Men; now that he ascended, what is it but that he descended first into the lower Parts of the Earth? he that descended is the same also which ascended far above all Heavens*, THAT HE MIGHT FILL ALL THINGS. And thus is his Light in every Man's Conscience, that they who feel themselves stung by the fiery Serpents in the Wilderness of Sin, Darkness and Unbelief, and look towards and believe in him, might not perish, but have Eternal Life; but whoever neglect, overlook or undervalue this only Saviour of the World, Christ Jesus the Light, the alone Guide to Rest, must necessarily perish in the Wilderness, and dye in their Sins.

For it is most certain, that Man's Damnation must [illegible] arise from some of these Causes: (1) *Either for* [illegible] Or (2.) *From the Deficiency of that Light*: Or (3.) [illegible] *own Rebellion and Disobedience to this Light.*

Now to judge or believe that man's Condemnation is occasioned through the *Want* of true saving Light, is horrid Wickedness,

because

because it chargeth God foolishly with Injustice; and nothing less then to say with the Evil and Unprofitable Servant, *Lord, I know thee to be an Austere and Hard Man, reaping where thou hast not sown, and gathering where thou hast not strawed; therefore I was afraid, and went and hid thy Talent in the Earth*: Yea, what greater Unmercifulness and Injustice can be charged upon God, then to say or think, *That he hath designed any Man's Ruin, and hath denyed him the Benefit of this saving Light*, When the Lord hath assured Mankind as certainly as he lives, *That he desires not the Death of any Sinner*; but that this is his VVill, and herein he is pleased, *That the Wicked might forsake their Wicked Wayes, and live; for he would that all men should be sav'd, and come to the Knowledge of the Truth, which Truth is Christ, the Light*.

Neither can it be granted that man's Condemnation is occasioned through the *Insufficiency* of this Light of Christ; for, as hath been already proved, *He is able to save to the uttermost all that come to the Father by him, and is the Mighty Power of God unto Salvation*; which though in its first Appearance be as small as a Grain of Mustard-seed, a little Leaven, a Bruised Reed, or as Smoaking Flax; yet is it that little Stone cut out of the Mountains without Hands; yea, though it be rejected, disallowed, set at nought, refused and despised by all *Babel*'s Builders, as a Poor, Inconsiderable Matter: But though these *Pharisees* oppose the Appearance of Christ in Spirit, the Light, & despise him as the day of small Things; yet is it the only precious Stone, the tryed Stone, the Corner-stone, that sure Foundation and Rock of Ages, that whosoever believe and build hereon, the Gates of Hell shall not prevail against them.

VVherefore seeing that Light is come into the World, and that the Light, Christ Jesus is sufficient to redeem & save all that believe in and obey him; and that Man's Condemnation proceeds only from *Disobedience and Unbelief*, in rejecting the Light: It is therefore the earnest Travail of my Soul, That you, my dear and truly [illegible] and Relations, may turn in, to the Light in your [illegible] thither, and wait in the Silence of your [illegible] for the clear Manifestations thereof, then shall [illegible] whom all the VVorld talks of; and need no [illegible] say, *Know the Lord*; for he will reveal himself in [illegible] Therefore as ye love your own Souls, love and cherish that

in

in you, which hath ſhewn you the Evil of Sin, the Vanity of th
Fading World, and hath been at Work many a time in your Hea
and wrought you into Tenderneſs, panting after Satisfaction fro
the Living Preſence of God: Oh! Love, believe only in him
hearken only to him, wait continually upon him, obey, follo
and live in his Counſels; fall under his Reproofs with Meekneſs
endure his Judgment with Patience, kiſs the Son leſt he be angry
and ye periſh in the Way; cheerfully reſign up your Wills, Af
fections, Souls, Bodies, Pleaſures, Profits, Honours, Eſtates, Li
berty and Life it ſelf, to be univerſally ordered and diſpoſed by
him, whoſe Name is Wonderful Counſeller, the Mighty God
the Everlaſting Father, the Prince of Peace. This is the Way to
True Honour and Durable Riches: Oh therefore be perſwaded to
ſtand ſingle in the Teachings, Guidance and Counſels of the Lord
Jeſus; Deſpiſe him not; be not aſhamed to own him and his poo
Deſpiſed Followers.

Now, that your Hearts may be carryed above the Snares th
attend your Conditions, and be wholely devoted to the Lord, a
become Fellow-Citizens with the Saints in Light, is the earnes
Breathing and Prayer of him, who is

Your Faithful Friend,

James Jackſon.

POSTSCRIPT.

Reader,

HAving mentioned some things before in general, of the [illegible] Cause of my leaving the *Independent* People, I think it not unseasonable to give this particular Account of an Offence receiv'd from the Uneven Walking of *John James*, Pastor of the *Independents* in *Nottinghamshire*, which I signified to him before my Forsaking that Way, a Copy whereof followeth, which to this Day stands over his Head; for he never returned me an Answer to my Letter, but stirred up and inc[illegible]sed my Relations and others against me, telling them ho[illegible] Injured, Abused and Slandered him; *But Wisd*[illegible]*dren.*

John James.

THe Lord knows, and thou art not wholely Ign[illegible]*ant, That some years lately past, my Soul was* [illegible]*nged* [illegible] *most Dreadful* [illegible]*; yea, and I certainly know, that unl*[illegible]*e most precious Sons* [illegible]*be kept by the Mighty Power of Go*[illegible]*d in themselves care*[illegible]*e the first Declinings of their H*[illegible]*ts from the Lord, they* [illegible]*red through the Deceitfulness of Sin, and become weak as* [illegible]*And consider, as thou art in great Danger to be ruin'd,* [illegible]*ence and Flatteries of thy Brethren (some of them* [illegible] Hea[illegible] of the Church, next and immediately under [illegible]*thou* [illegible]*ldst receive Harm for want of Faithfulness* [illegible]*hee in Love, I have in Love to thy Soul,* [illegible]*, presented to thy serious Consideration* [illegible] *and partly believe them.*

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